4: Villa Rojas E-4, 5 (1938-1944) 1969
NV9 Tzeltal NV9

291 184 a typical outfit with special characteristics. For instance, the men of Tenejapa wear a hat of broad brim and pointed round crown, trimmed with thin ribbons of different colors. They also wear a dark chamarra or poncho with thin white stripes. The characteristic clothes of Cancuc are short, tight pants and a long shirt trimmed with red wool yarn. In Tierra Caliente the wool chamarra is not used nor is the variation in outfit so well defined.

Transportation

482 [484] [487] [492] 482 147 Men and pack animals are the principal carriers in the Tzeltal region, which is crossed in all directions by narrow trails. Men carrying loads of 40–50 kg. usually walk, in one day, as far as 8 leguas (leagues). According to Blom and LaFarge (1926–27, 2:386), the Tzeltal of the highlands are so strong "que ponen en vergüenza a una mula." In 1944 I observed Indians [565] passing by my Yochib camp, carrying chairs on their shoulders, in which a lady or a child of upper-class Ladinos from Ocosingo and Yajalon would be sitting. Pack animals 492 are now becoming common among the Tzeltal, some of whom also have saddle horses.

491 Part of the Tzeltal-Tzotzil region is crossed by the Pan-American Highway joining Guatemala and Mexico City. In recent years, roads called "brechas de penetración" for motor vehicles are being constructed. 474 The natives of some communities (Oxchuc 493 and Chanal) have organized cooperatives and purchased their own trucks.

804 *Units of Measure*

The system of measures still retains aboriginal characteristics. The main units are:

Nab: Distance between the end of the thumb and the middle finger extended.

Chutub: Distance between the end of the thumb and the index finger extended. It is equivalent to the jeme. The Indians do not use the cuarta (distance between the thumb and little finger extended).

[P 208-B]

7t Nash E-5 (1957-1967) 1970 NV9 Tzeltal NV9
Amatenango del Valle

Chapter 10

Roles, Persons, and the Evaluation of Performance

Categories of roles, time, and place structure the expectations of social groups. The following three chapters summarize the preceding data according to these cognitive modes. Role behavior and system, which will be analyzed in the present chapter, provide only a partial explanation of social interaction. It is the "proliferation of behavior beyond roles" (Linn 1967) that is of greater interest for the study of change. Consideration of place and time helps to make role categories explicit and to structure behavior that exceeds role expectations. Changes in the use of space and time can reveal adjustments in role relations before change occurs. Space and time perspectives will therefore be analyzed in the following two chapters.

Cooperation is possible when actors not only take into account the responses of others but also anticipate those responses. Anticipations are based in part upon understanding of conventional roles, but the rights, duties, and obligations invested in roles do not encompass all of the relevant expectations which make coordinated social interaction possible. Individual repetitive behavior in role play gives an image of what kind of person each actor is, and the groups of individuals are further categorized as "kinds of people." As an example of the first kind of classification, we have persons characterized as bright, dull, honest, crafty, etc. The second set of categories puts different personalities in socioeconomic classes such as rich and poor, or in political classes such as radical and conservative. Tzo?ontahal, along with other small societies, emphasizes personality categories since it lacks well-defined socioeconomic or sociopolitical classes.

Social continuity depends upon events which call for the participation of groups defined by roles as well as on socialization processes that under-

8: Hunt E-4,5 (1958)1962 NV9 Tzeltal NV9
Amatenango
Aguacatenango

621 The government in the communities of Aguacatenango and Amatenango is highly "democratic," meaning by this term two things: (1) The decisions of the governing officials have to be in agreement with the community desires, and it cannot take steps which contradict the written code of rules (norms) or force villagers to spend money, goods or labor outside the areas of maintenance of outside the community. In ultimate instance, the community can overrule the Ayuntamiento, replace particular officers or deny rights to the total body to carry out certain decisions which are against the will of the majority of house heads. Before any important decision is passed, the officers investigate its possible acceptance among the village men, and they would not take steps until there is a margin of security that their word or orders will be taken by them in good will. The officers' concern [627] with the justice of their performance is quite important for them personally, because although a man enjoys immunity while he holds a cargo, he can be threatened with death at the end of his year of service. These threats are delivered by anonymous messages left at the Cabildo (House of the Ayuntamiento) door, specifying the reasons for discontent. Many a presidente municipal has been murdered for trying to introduce into his village some innovation [654] to which the villagers were opposed. Besides direct threats, there is also the "possibility" of being bewitched while not in office.

• [565] (2) The second reason why the community government can [602] be called democratic is that there is no ruling class, as in most Mexican-Ladino towns, nor any special kinship group in charge of the town affairs. A man cannot transmit his political power to